A MES=

sage sent by the kyn=
ges Maiestie, to cer=
tain of his peo=
ple, assem=
bled in
De=
uonshire.

Cum priuilegio ad impri=
mendum solum.

1549.

BIBLIOTHECA · BODLEIANA

¶ A meſſage, ſent by the kynges maieſtie, to certain of his people, aſſembled in Deuonſhire.

ALthough knowlege hath been geuen to vs, & our dereſt vncle, Edward Duke of Somerſette, Gouernor of our perſone, and Protectour of all our Realmes, Dominions and Subiectes, and to the reſt of our priuey counſail, of diuerſe aſſembles made by you, whiche ought of duetie to be our louyng ſubiectes, againſt all ordre, law, and otherwiſe then euer any louyng or kynde ſubiectes, hath attempted againſt their natural, and liege ſouereigne lorde: Yet wee haue thought it mete, at this very firſte tyme, not to con-

dēpne, or reiect you, as we might iustly doo, but to vse you as our subiectes, thynkyng that the deuill, hath not that power in you, to make you, of naturall borne Englishmen, so sodainly become enemies, to your awn natiue cōtrey, or of our subiectes, to make you traytors: or vndet pretence, to reliet your selfes, to destroye your selfes, your wifes, childzen, landes, houses, and all other cō-modities, of this your life. This we saie, we truste that although ye bee by ignorauncie seduced, ye will not be vpō knowlege obsti-nate. And though some emonges you (as euer there is some cockle emōges good corne) forget God, neglect their Prince, esteme not the state of the Realme, but as careles desperate men, delight in

sedicion,

sedicion, tumult and warres: Yet neuertheleſſe, the greate parte of you, woll heare the voyce of vs your naturall Prince, and will, by wisedome and Counsaill, bee warned and ceasse your euilles in the beginnyng, whose endes woll be, euen by almightie Godes ordre, your awne destruccio. Wherefore, as to you our subiectes by ignorannce seduced, wee speke, and bee content to vse our princely aucthoritie, like a father to his childzen, for this tyme, to admonisshe you of your faultes, not to punish them, to put you in remembraunce of your duties, not to auenge your forgetfulneſſe.

First, your disordre to rise in multitudes, to assemble your selfes against other oure louyng subiectes, to array your selfes to vnlawf assembl

the warre: who emongest you all, canne answere for thesame to almightie God, chargyng you to obey vs in all thynges? Or how can any Englishe good hart answere vs, our lawes, and the rest of our very louyng and faithful subiectes, who in deede by their obediēce, make our honor, estate, and degree?

Kynges abused.

Ye vse our name in your writynges, & abuse thesame against our self, what iniury herein dooe you vs, to call those whiche loue vs, to your euill purposes, by the aucthoritie of our name? GOD hath made vs youre Kyng, by his ordinaunce and prouidence, by our bloud, and inheritaunce, by Laufull succession and oure Coronacion: But not to this ende, as you vse our name. Wee

are

are your moste naturall soueregne Lorde and kyng, Edwarde the. VI. to rule you, to preserue you, to saue you from all youre outward enemies, to see out Lawes well ministered, euery man to haue his awne, to suppresse disordred people, to correct traytors, theues, Pirottes, Robbers, and suche like, yea, to kepe oure realmes from other Princes, frō the malice of Scottes, of Frenche, of the Bishoppe of Rome. Thus good subiectes, our name is written, thus it is honoured and obeyed, this maiestie it hath by Goddes ordinaunce, not by mannes. So that of this youre offence, we cānot write to muche: And yet doubte not, but this is inough from a Prince, to al reasonable people, from a kyng,

to all kynde harted and louyng subiectes, from a puyssant kyng of Englande, to euery naturall Englisheman.

tr false es.

Your pretence, whiche you say moueth you to do thus, & wherewith ye seke to excuse this disorder, wee assure you bee either all false, or so vain, that we doubte not, but after ye shall hereby vnderstande the trouthe thereof, ye wil all with one noyse, knowlege your selfes ignorauntly led, and by error seduced, and if there bee any one that will not, assure you the same bee tanke traytors, enemies of our Croune, seditious people, Heretiques, Papistes, or suche as care not what cause thei seke to prouoke an insurrection so thei maie do it, nor in dede can waxe so riche with their awne la-

bors

boys, and with peace, as thei can dooe with ſpoyles, with warres, with robberies, and ſuche like, yea, with the ſpoyle of your awne goodes, with the liuyng of your labors, the ſwet of your bodies, the foode of your awne houſholdes, wifes, childzen: ſuche thei be as for a tyme vſe pleaſaunt perſwaſions to you, and in the ende will cut youre throtes, for youre awne goodes.

You bee borne in hande, that your childzen, though neceſſitie chaunce, ſhall not be Chriſtened but vpon the holy daies: Howe falſe this is, lerne you of vs. Our boke whiche wee haue ſet furthe by the free conſent of our whole Parliament, in thengliſhe toungue, teacheth you the contrary, euen in the firſt leaf, yea, the firſt

i. Baptiſme

side of the first leaf of that parte, whiche entreateth of Baptisme. Good subiectes (for to others we speake not) looke and be not deceiued. Thei whiche haue putte this false opinio. into your eares, thei meane not the Christenyng of children, but the destruccion of you, oure Christened Subiectes. Be this knowen vnto you, our honor is so muche, that wee maie not be found faultie of our woorde. Proue it, if by our Lawes, ye maie not Christen youre children, vpon necessitie, euery Daie or Houre in the Weeke, then might you be offended, but seyng you maie dooe it, how can you beleue theim, whiche teache you the contrary? What thynke you thei meane in the rest, which moue you to breake your obedi-

ence

ence, againſt vs youꝛ kyng and ſouereigne, vpō theſe ſo falſe ta-les and perſwaſions, in ſo euidēt a matter. Therefoꝛe you all whi-che wil knowlege vs youꝛ ſoue-reigne loꝛde, and whiche wil here the voyce of vs youꝛe naturall kyng, maie eaſely perceiue how ye be deceiued, and how ſubtelly traitoꝛs and Papiſtes, with their falſehod, ſeke to atcheue & bꝛyng their purpoſe to paſſe with youꝛ helpe: euery traytoꝛ will be glad, to diſſemble his treaſon, and fede it ſecretly, euery Papiſt his Po-pery, and noꝛiſh it inwardly, and in the ende make you our ſubie-ctes, partakers of treaſon and Popery, which in the beginnyng was pꝛetended a commō wealth and holineſſe.

And how are you ſeduced by

them, whiche put in your heddes the bleſſed Sacrament of Chriſtes body, ſhould not differ from other common bread. If our lawes, Proclamacions, and Statutes, be all to the contrary, why ſhall any priuate man, perſwade you againſt them? Wee doo our ſelf, in our awne harte, our counſaill in al their profeſſion, our lawes and ſtatutes, in al purpoſes our good Subiectes in all their dooynges, moſte highly eſteme that Sacrament, and vſe the cõmunion therof, to our moſt comforte: Wee make ſo muche difference therof, from other common bread, that we thynke no profite of other bread, but to maintayne our bodies: But of this bleſſed bread, we take very fode for our ſoules, to euerlaſtyng life. Howe

thynke

thinke you good subiectes, shall not we, beyng your Prince, your lorde, your kyng, by Goddes appoynctmēt, with truth more preuaile, then certain euill persones with open falshode? Shall any sedicious persone perswade you, that the Sacrament is despised, whiche is by our Lawes, by our self, by our Counsaill, by all our good Subiectes, estemed, vsed, perticipated, and daily receiued? If euer ye were seduced, if euer deceiued, if euer traitors wer beleued, if euer Papistes poysoned good subiectes, it is nowe. It is not the Christenyng of childzen, not the reuerence of the Sacrament, not the health of your soules, that thei shote at, good subiectes. It is sedicion, it is high treason, it is your destruccion

thei

thei seke, how craftely, how piteously, how cõyngly so euer thei doo it. With one Rule, iudge ye thend, whiche of force must come of youre purposes. Almighty God forbiddeth vpon pain of euerlastyng dampnacion, disobedience to vs your kyng: and in his place wee tule in yearthe. If we should be slowe: would God erre: If your offence bee towardes God: Thynke you it pardoned, without repentaũce: is goddes Iudgement mutable: Your pain is dampnacion, your iudge is incorruptible, your faulte is moste euident.

Likewise are ye euil enformed in diuerse other Articles, as for Confirmacion of your children, for the Masse, for the maner of your Seruice of Mattins, and Euensong:

Euensong: whatsoeuer is therin ordered, hath been long debated and consulted: by many learned Bishoppes, Doctors, and other men of greate learnyng, in this realme concluded: in nothyng so muche labour and tyme spent of late time, nothing so fully ended.

As for the seruice in the Englishe tongue, hath manifest reasons for it. And yet perchaunce, semeth to you a new seruice, and in deede is none other but thold. The self same woordes in Englishe, whiche were in Latin, sauyng a fewe thynges taken out, so fonde that it had been ashame to haue heard them in Englishe, as all thei can iudge, whiche list to reporte the truthe. The differēce is, we meant godly, that you our subiectes, should vnderstād

Hl. Mattins.

in

in Englische, beyng your natural Countrey toungue, that whiche was heretofore spoken in Latin, then, seruyng only them, whiche vnderstode Latin, and now, for al you which be borne English. How can this with reason offēde any reasonable man, that he shal vnderstād what any other saith, and so to consent with the speaker. If the seruice in the Churche was good in Latin, it remaineth good in Englische, for nothyng is altered, but to speake with knowlege, that was spoken with ignorāunce, and to let you vnderstāde what is said for you, to the intent you maie further it with your awne deuocio. An alteracio to the better, except knowlege bee worse then ignorāunce. So that whosoeuer hath moued

you

you to mislike this order, canne geue you no reason, nor answere yours, if ye vnderstoode it.

Wherefore, you our subiectes remembre, we speake to you, beyng ordeigned your Prince and kyng, by almighty God: if anywise we could auaunce Gods honor, more then wee do, we would do it: and se that ye become subiectes to Goddes ordinaunces, obeiyng vs your prince, & learne of them, whiche haue aucthoritie to teache you, which haue power to rule you, & wil execute our iustice, if we bee prouoked. Learne not of them, whose fruites be nothyng but wilfulnesse, disobedience, obstinatie, dissimulaciõ, and destruccion of the realme.

For the Masse, we assure you no small study nor trauaill, hath

been spent, by all the Learned Clergie therein, and to auoyde all contencion, it is brought euen to the very vse as Christ left it, as thapostles vsed it, as holy fathers deliuered it, in dede some what altered, frō that the Popes of Rome, for their lucre brought to it. And although ye may here the contrary of some Popishe euill men, yet our maiestie, whiche for our honor, maie not bee blemished nor stained, assureth you that thei deceiue you, abuse you, and blowe these opinions into your heddes, for to finishe their awne purposes.

And so likewise, iudge you of confirmacio confirmaciō of children: & let thē answere you this one question. Thynke thei that a child christened is dampned, because it dieth

before

before Bishopping: Thei be cõ-
firmed at the tyme of discrecion,
to learne that thei professed in
the lacke thereof, by Baptisme:
taught in age, that whiche thei
receiued in enfancie, and yet no
doubte, but thei be saued by Ba-
ptisme, not by Confirmacion, and
made Christes by Christenyng,
and taught how to continue, by
Confirmacion. Wherfore, in the
whole, marke good Subiectes,
how our doctryne is founded v-
pon true learnyng, & theirs vpõ
shameles errours. To conclude
beside our gentle maner of infor-
macion to you, whatsoeuer is cõ-
teigned in our Booke, either for
Baptisme, Sacrament, Masse,
Confirmacion, and seruice in the
Churche, is by our Parliament
established, by the whole clergie,

agreed, yea, by the Bishoppes of the realme deuised, and further, by Goddes woorde confirmed. And how dare ye trust, yea, how dare ye geue eare, without trembling, to any singuler persone, to disalowe a Parliamēt, a subiect to perswade against our maiestie any man of his single arrogācie, against the determinacion of the Bishoppes, and all the Clergie? Any inuented argument against the woorde of God? But now you our subiectes, we resort to a greater matter of your blyndnesse, of your vnkindnes, a greate vnnaturalnesse, & suche an euill, that if wee thought, it had not begon of ignoraunce, & continued by perswasion of certain traitors emōges you, whiche we thynke fewe in nombre, but in their doynges

busy,

busy, we could not be perswaded but to vse our swoorde, and do iustice, and as wee bee ordeined by God, that is, to redresse your errors, by auengement: But loue and zeale, yet ouercommeth oure iust anger: how long that wil be, GOD knoweth, in whose hande our harte is: and rather for your awne causes, beyng our Christened subiectes, we would ye were perswaded, then vanquished, informed, then forced, taught then ouerthrowen, quietly pacified, then rigorously persecuted.

Ye require to haue the statute of sixe Articles reuiued: I knowe ye what ye require: Or knowe ye what ease you haue, with the losse of them: Thei were Lawes made, but quickely repented, for blouddie thei wer, to be borne of

The. vi. Articles.

our people. And yet at the firste, in deede made of some necessitie. Oh subiectes, howe are ye trapped by subtill persõs, we of pitie because thei were bloddie, tooke thē awaie, and you now of ignorannce, wil aske them again. You knowe full well, that thei helped vs, to extende rigoure, and gaue vs cause to drawe our swoorde verie often, thei wer as a whetstone to our swoorde, and for your causes, we left to vse them. And since our mercie moued vs, to write oure Lawes with Milke and equitie: howe bee ye blynded, to aske thē in bloud? But leauyng this maner of reasonyng, and resortyng to the trothe of our authoritie, wee let you wit, thesame hath been adnulled by our Parliament, with greate reioyse of

our subiectes, and not now to be
called by subiectes in question.
Dare then any of you, with the
name of a subiect, stande against
an acte of Parliament, a lawe of
the whole realme? What is our
power, if Lawes should be thus
neglected, yea, what is your sure-
tie, if Lawes be not kept? Assure
you moste surely, that wee of no
yearthly thyng vnder the heaue̅,
make suche a reputacion, as wee
do of this one thyng, to haue our
Lawe obeyed, and this cause of
God, whiche wee haue taken in
hande, to be throughly maintei-
ned, from the whiche, we will ne-
uer remoue a heares bredth, nor
geue place to any Creature li-
uyng, muche lesse to any subiect,
but therein will spend our awne
royall persone, our Croune, trea-

ſoz realme, & all our ſtate wherof we aſſure you of our high honoz. Foz herein in deede reſteth oure honoz, herein ſtandeth our kyngdome, herein dooe all kynges knowlege vs a kyng. And ſhall any of you dare breath oz thinke againſt our honour, oure kyngdome, oz Croune?

In thend of this your requeſt (as we bee geuen to vnderſtand) ye would haue thē ſtand in foꝛce vntill our full age. To this wee thinke, if ye knew what ye ſpake ye would neuer haue vttered the motiō, noꝛ euer geuen breathe to ſuche a thought: foꝛ what thinke you of our kyngdom? Be we of leſſe auctholite, foꝛ our age? Bee wee not your kyng now, as wee ſhalbe? Oꝛ ſhall ye bee ſubiectes hereafter, and nowe are ye not?

Haue

Haue wee not the right wee ſhall haue? If ye would ſuſpende and hang our doynges in doubt vntill our full age, ye muſte firſte knowe, as a kyng, wee haue no difference of yeres, nor tyme, but as a naturall man, and creature of God, wee haue youthe, and by his ſufferaunce, ſhall haue age: we are your rightfull kyng, your liege lorde, your kyng anoynted, your kyng Crouned, the ſouereigne kyng of England, not by our age, but by Gods ordinaũce, not onely when we ſhalbe. xxi. of yeres, but when we wer of. x. yeres: wee poſſeſſe our Croune, not by yeres, but by ỹ bloud and diſcent, from our father kyng Henry theight. You are our ſubiectes becauſe wee bee your kyng, and rule wee will, becauſe God hath

willed: it is as greate a faulte in vs, not to rule, as in a subiect not to obeye. If it be considered, thei whiche moue this matter, if thei durst vtter themselues, would deny our kyngdom. But our good Subiectes, knowe their Prince, and will encrease, not diminiſhe his honor: enlarge, not abate his power: knowlege, not differre his kyngdom to certain yeres: all is one, to speke against our croune, and to deny our kyngdom, as to require that our Lawes maie be broken, vnto .xxi. yeres. Bee wee not youre Crouned, annoynted, and established kyng? Wherein then bee wee of lesse Maiestie, of lesse aucthoritie, or lesse state, then our progenitours kynges, of this realme? Except your vnkyndenes, your vnnaturalnesse

will

wil diminish our estimacio. We haue hetherto, since the death of oure father, by the good aduise and counsail, of our dere and entierly beloued Uncle, kepte oure state, mainteigned our Realme, preserued our honour, defended our people from all enemies: we haue hetherto been feared, and dred of our enemies, yea, of princes, kynges and Nacions, yea, herein we be nothyng inferiors, to any our Progenitors (whiche grace we knowlege, to bee geuen vs from God) and how els, but by good obedience of our people good counsaill of our magistrates, due execucion of our lawes. By aucthoritie of our kyngdom. England hetherto hath gayned honor: duryng our reigne, it hath wõne of the enemie, and not lost.

It hath been maruelled, that we of so yong yeres haue reigned so nobly, so Royally, so quietly. And howe chaunceth it, that you oure Subiectes, of that our countrey of Deuõshire, will geue the first occasion to slaunder this oure realme of Englande, to geue corage to the enemie, to note oure Realme, of the cuill of rebellion, to make it a pray to our old enemies, to diminiche oure honour, whiche God hath geuen, our father lefte, our good Uncle and coũsail preserued vnto vs: what greater euill could ye cõmit, then euen now, when our forrain enemie in Scotlande, and vpon the sea, seketh to inuade vs, then to arise in this maner against oure lawe, to prouoke our wrathe, to aske our vengeaũce, and to geue

vs

vs an occasion, to spende that force vpō you, whiche we ment to bestowe vpō our enemes, to begyn to sley you with that swoorde whiche wee drewe furthe against Scottes, and other enemies: to make a conquest of oure awne people, whiche otherwise should haue been of the whole realme of Scotlande. Thus farre ye se we haue discended frō our high maiestie for loue, to considre you in your base and simple ignorauce, and haue been content, to sende you an instruccion, like a fatherly Prince, who of Justice, might haue sent you your destruccion, like a kyng to rebelles. And now let you knowe, that as you se our mercie aboundaunt, so if ye prouoke vs further, wee sweare to you by the liuyng God, by whō

we

we reigne, ye shall fele the power of the same GOD, in our swoorde whiche, how mightie it is, no subiect knoweth, howe puyssaunt it is, no priuate manne can iudge, howe mortall it is, no Englishe harte dare thynke: but surely, surely, as your Lorde and Prince, your onely Kyng and Master, we saie to you, repēt your selfes, and take our mercie without delaie, or els, we will furthwith extende oure Princely power, and execute oure sharpe Swoorde against you, as against very Infideles and Turkes, and rather aduenture our awne royall persone, state, and power, then the same shall not be executed.

And if you will proue, the example of our mercie, learne of certain whiche lately did arise,

pretendyng

pretendyng some griefes, and yet acknowlegyng their offeces, haue not onely receiued moste humbly their Pardon, but feele also by our ordre, to whom all publique ordre onely appertei-gneth, redresse, deuised for their griefes. In thende, we admonish you, of your duties to God, whō ye shal answere in the daie of the Lorde, and of youre dueties to-wardes vs, whō, ye shall answere by our ordre, and take our mer-cie, whilest God so enclyneth vs, lest when ye shalbee constrained to aske, we shalbe to muche har-dened in harte, to graunt it you: And where ye shall now here of mercie, mercie & life, ye shall then heare of iustice, iustice and death.

Geuen at Richmōd, the. viii. of July, the. iii. yere of our reigne.

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TER TO THE
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Mense Iulij.